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is to be translated *men of*; any idea beyond this being found in the genitive, and not in מְתִי. Job xix. 19 and xxxi. 31 make against the assertion of a contemptuous sense, as necessarily contained in it; and the other four passages are against the meaning, *men of war*, suggested by De litzsch.¹¹

4) Is. xli. 14: מְתִי יִשְׂרָאֵל. "These words," Gesenius says,¹² "are well rendered by Sept. *oligistos Israel*, Luther, *du armer Haufe Israel*; though this notion of fewness and misery lies not in the word מְתִי, but comes from the preceding תּוֹלֵעַת." But this, though it has the imprimatur of Gesenius, is unsound. It is confounding the office of translator with that of interpreter. He acknowledges that the words say, *men of Israel*. We should so translate, and leave the rest to the exegete. The Vulgate has it, *qui mortui estis ex Israel*, (*you who are dead of Israel*) plainly by reading the unprinted text as מְתִים.

5) Job xxiv. 12. There is uncertainty as to the pointing, some Hebrew codices giving מְתִים.

6) Is. iii. 25: מְתִי. *Thy men* meets all the requirements of this passage. The Peshito is עֲשִׂינִי (thy mighty ones). This could be justified by the strange rule indicated by Gesenius in his remarks on Is. xli. 14.

3. Conclusions.

- 1) The best and sufficient equivalent of מְתִים is *men*.
- 2) This word has in it no notion of littleness, nor anything which suggests *men of war*.
- 3) The root מָתַה is, without a doubt, the most probable.

O. O. F.

¹ Lange's Com., Deut. p. 55.

² Lange's Com., Is., p. 440sq.

³ ib. p. 88.

⁴ ib. p. 76.

⁵ Is. xli. 14.

⁶ Gram. § 382.

⁷ Lexicon *in loc*.

⁸ Lange's Com., Deut. p. 182.

⁹ Hebrew and Chaldee Concordance.

¹⁰ Gesenius, Gram. § 153. 3.

¹¹ Com. on Job, Vol. II. p. 25sq.

¹² Lexicon *in loc*.

BEAMS FROM THE TALMUD.

BY RABBI I. STERN OF STUTTGART.

TRANSLATED FROM THE GERMAN.

II. WORLD AND LIFE.

Upon three things, the world stands:
Knowledge, divine service and beneficence.

*

Upon three things the world stands:
Justice, truth and peace.

*

This world is the entrance-hall of the future. Arm yourself in the entrance-hall, then you may venture into the palace.

*

For one hour knowledge and good deeds in this world are more blessed than all the joys of the future world.

*

The vigilant guest, what does he say? "How the landlord has troubled himself! How much wine, how much meat, how much bread he has served up! And all for my own sake!"

The unprincipled guest, what does he say? "What has the landlord troubled himself much about? How much wine, how much meat, how much bread has he served up? And all for his sake!"

*

For a long time two schools disputed over the worth of life. One maintained: "To be is better than not to be." The other: "Not to be would be better than to be." Finally they came to an agreement in this: "Not to be is better than to be." But now that man is created, he applies himself to good works.

*

When rabbi Meir closed his lecture on the book of Job, he was wont to say: "The end of man is to die, the end of a beast, to be slain; both meet death." Indeed for him, who has taken pains with his dogmas, his Creator has prepared pleasures, he has earned a good name, and with a good name he has passed from the world. Of him the preacher in his wisdom says: "Better is a good name than good anointing oil, and the day of death than the day of birth."

*

The day is short, the work is abundant, the workmen are indolent, the reward is great, the employer is urgent.

*

Everything is predetermined, but the will is free. With goodness the world will be judged, but everything depends upon works.

*

Everything is given on security and a net is spread for every living thing. The shops stand open, the merchant borrows, the book is open, the hand writes, he who wishes to borrow, comes and borrows. But the collector goes about continually and receives his dues from men, with or without learning, and they hold good bonds. But judgment is a righteous judgment and every thing is charged to the report.

*

Men are like grass in the fields; this is green, that withered.

*

Fleeting is the life of man as the shadow of a bird in flight.

*

Jealousy, sensuality and ambition shorten life.

*

Envy, passion and misanthropy hasten death.

*

Three lives are not lives; the fainthearted, the scornful, the melancholy.

*

Four men are as dead in living bodies; the poor, the blind, the leprous, the childless.

*

Three lives are not lives: He who is forced to eat the scanty allowance of his neighbor, he who is afflicted with a corpulent body and he who is under a tyrannical wife.

*

No man dies having attained the half of his desires.

*

Rather be put to death yourself, than that you should put to death another.

*

Rabbi Akiba and rabbi Tryphon said: "If we had sat in the court of justice, capital punishment would never have been executed."

B. R.